First off – framework

The role of the ballot is to evaluate the **desirability** of a topical affirmative advocacy, not to determine the truth or falsity of the resolution.

**First**, Offense/defense is most fair because it gives reciprocal burdens to both sides instead of allowing the aff to moot the NC by denying the many assumptions it is grounded on, such as the existence of morality.

**Second**, Offense/defense is most educational because it deals with how philosophy is actually applied to the real world, i.e. as a guide for action instead of a pointless thought experiment.

**Third,** “Resolved” means “firmly determined to do something.” Thus, he needs to defend a topical action. Simply proving the truth of the statement **following** “Resolved” is not sufficient because it does not show resolve to take that action. Textuality comes first because consistency with the text of the resolution is the only non-arbitrary basis for determining the better debater. Also, textuality link turns other theory standards because it is the basis for claims to predictability and ground.

Fairness comes first because it is a gateway issue to determining the better debater.

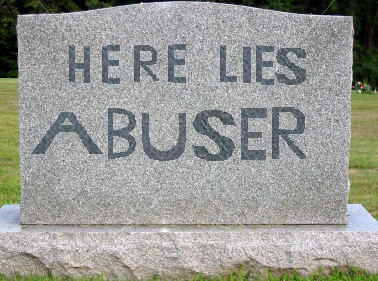
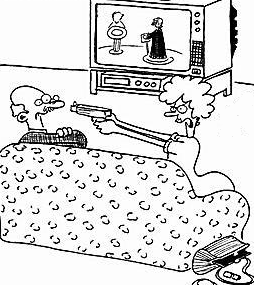
Next off – the ethical framework

This was a bunch of util and epistemology cards, most of which are in other documents, and there was an extemped Korsgaard card.

Next off – the counterplan

The counterplan is this collage.

Resolved:



The counter-plan depicts a victim of domestic violence killing her abuser.

The counter-plan is competitive because the neg does not advocate the words used in the resolution but instead uses pictures to describe the same action. Any permutation still links to the net benefit.

The counter-plan solves 100% of the aff because it depicts the same action the affirmative advocates while avoiding the rhetoric used.

The first net benefit is the **Environment**

Reliance on the alphabet for communication suppresses right-brain thought.

Neurosurgeon Leonard **Shlain 98** writes[[1]](#footnote-1)

Aside from the obvious benefits that derived from their ease of use, alphabets produced a subtle change in cognition that redirected human thinking. For sophisticated neurolinguistic reasons the early practitioners could not have known, alphabets reinforced only half of the dual strategy that humans had evolved to survive. As we have seen, this strategy had three components: left brain/right brain, cone/rod, and right hand/left hand. Each tripartite half of this duality perceived and reacted to the world in a different way; a unified response emerged only when both complementary halves were used. **All forms of writing increase the left brain's dominance over the right.** As civilization progressed from image-based communication, such as pictographs and hieroglyphs, to non-iconic forms, such as cuneiform, written communication became more left-brain oriented. **An alphabet, being the most abstract form of writing, enhances left-brain values the most.** Each letter stands only for a singular sound; meaning emerges only when letters are strung together in a row. Unlike icons, which often evolved from images of things, an alphabetic word bears no resemblance to the object or action it symbolizes. Nowhere in the word dog can we discern a dog. There remain some trace correlations, as with the word water, which begins with the letter w. The ancient Egyptians created a hieroglyph for water that resembles our letter w and to indicate water on a map, or in a cartoon, we still use a series of wavy lines. This iconic symbol for water became the alphabetic letter w and is a component of many words associated with the liquid state of matter (e.g., wet, wave, wash, wade, wallow, winnow, womb, and woman). However, we no longer connect the letter w with water directly. When we see w in print as part of a word, the brain issues complex directions that instruct the lips to purse so that we can pronounce the phonetic sound of w. **Alphabets have long divorced themselves from the images of concrete things.** They have washed out of the written language iconic patterns that were apparent in earlier forms of writing. All that remains are letters that stand starkly like rows of pier posts at ebb tide. The versatility of letters becomes evident when they are placed in regular, linear, consensually agreed upon arrangements. Aligning three letters to spell d-o-g results in the English reader instantly seeing a dog in the mind's eye. Yet the mental image of a dog was once attached only to a real dog, or to the invisible spoken word, dog. The induction of any member of society (usually a young child) into alphabet arcana numbs her to the fact that she supplants all-at-once gestalt perception with a new, unnatural, highly abstract one-at-a-time cognition. **In this fashion, alphabets subliminally elevated**, within each alphabet user, **the influence of the left hemisphere at the expense of the right.**

Right-brain thought is key to preserve the ecosystem. Left-brain dominance must be challenged to avoid extinction. **Reuther 89** writes[[2]](#footnote-2)

The notion of dominating the universe from a position of autonomy is an illusion of alienated consciousness. **We have only two** real **options:** either to learn to use our intelligence to **become servants of** the survival and cultivation of **nature or** to **lose our own life-support system in a**n increasingly **poisoned earth.** This conversion of our intelligence to the earth will demand a new form of human intelligence. **The dominant** white western **male rationality has been based on** linear, **dichotomized** thought **patterns** that divide reality into dualism: **one is good and the other bad,** one superior and the other inferior, **one should dominate and the other should be** eliminated or **suppressed. The biological base of these patterns is specialization in left-brain, rational functions in a way that suppresses the right-brain, relational sense.** This one-sided brain development seems more dominant in males than in females, possibly because of later verbal development in males. This biological tendency has been exaggerated by socialization into dominant and subordinate social roles. Dominant social roles exaggerate linear, dichotomized thinking and prevent the development of culture that would correct this bias by integrating the relational side. Women and other subordinate groups, moreover, have had their rational capacities suppressed through denial of education and leadership experience and so tend to be perceived as having primarily intuitive and affective patterns of thought. Thus socialization in power and powerlessness distorts integration further and creates what appears to be dichotomized personality cultures of men and women, that is, masculinity and femininity. What we must now realize is that the patterns of rationality of **left-brain specialization** are, in many ways, ecologically dysfunctional. Far from this rationality being the mental counterpart of "natural law," it **screens out much of reality as "irrelevant" to science** and reduces scientific knowledge to a narrow spectrum fitted to dominance and control. **But the systems it sets up are ecologically dysfunctional because they fail to see** the **larger relational patterns** within which particular "facts" stand. This rationality tends toward monolithic systems of use of nature. Linear thinking, for example, directs agriculture, or even decorative planting, toward long rows of the same plant. This magnifies the plants' vulnerability to disease. Humans then compensate with chemical sprays, which in turn send a ripple effect of poisons through the whole ecological system. Nature, by contrast, diffuses and intersperses plants, so that each balances and corrects the vulnerabilities of the other. The inability to see the forest for the trees is typical of linear thinking. Linear thinking simplifies, dichotomizes, focuses on parts, and fails to see the larger relationality and interdependence. Ecological thinking demands a different kind of rationality, one that integrates left-brain linear thought and right-brain spatial and relational thought. **One has to disrupt the linear concept** of order **to create a different** kind of **order** that is truly **the way nature "orders,"** that is, balances and harmonizes, but that appears very "disorderly" to the linear, rational mind.

The second net benefit is patriarchy.

The rise of patriarchy comes hand-in-hand with the rise of the alphabet.

Neurosurgeon Leonard **Shlain 98** writes[[3]](#footnote-3)

The proposition that the alphabet has hindered women's aspirations and accomplishments seems, at first glance, to be antithetical to historical facts. Western society, based on the rule of law and constitutional government, has increasingly affirmed the dignity of the individual, and in the last few centuries Western women have won rights and privileges not available in many other cultures. Most people believe that the benefits that have accrued to women are due primarily to a high level of education among the populace. But a study of the origins of writing in less complex times thousands of years ago reveals how writing, first, and then **the alphabet**, **altered the balance of power to women's detriment.** Anthropological **studies of non-literate** agricultural **societies show that**, for the majority, **relations between men and women have been more egalitarian than in more developed societies.** Researchers have never proven beyond dispute that there were ever societies in which women had power and influence greater than or even equal to that of men. Yet, **a diverse variety of preliterate** agrarian **cultures**—the Iroquois and the Hopi in North America, the inhabitants of Polynesia, the African !Kung, and numerous others around the world—**had** and continue to have considerable **harmony between the sexes.** Anthropologist Claude Levi-Strauss was one of the very few scholars to challenge literacy's worth. There is one fact that can be established: **the only phenomenon which, always and in all parts of the world, seems** to be **linked with the appearance of writing** ... **is the establishment of hierarch[y]**ical societies, consisting of masters and slaves, and where one part of the population is made to work for the other part. Literacy has promoted the subjugation of women by men throughout all but the very recent history of the West. **Misogyny and patriarchy rise and fall with the fortunes of the alphabetic written word.**

Our patriarchal culture must be challenged to prevent extinction.

**Spretnak 89** writes[[4]](#footnote-4)

**Most men in our patriarchal culture are still acting out old patterns** that are **radically inappropriate for the nuclear age. To prove dominance and control, to distance one’s character from that of women, to survive the toughest violent initiation,** to shed the sacred blood of the hero, to collaborate with death in order to hold it at bay – **all of these patriarchal pressures** on men **have traditionally reached resolution** in a ritual fashion **on the battlefield. But there is no longer any battlefield.** Does anyone seriously believe that if a nuclear power were losing a crucial, large-scale conventional war it would refrain from using its multiple-warhead nuclear missiles because of some diplomatic agreement? **The military theater of a nuclear exchange today would extend**, instantly or eventually, **to all living things**, all the air, all the soil, all the water. If we believe that war is a “necessary evil,” that patriarchal assumptions are simply “human nature,” then we are locked into a lie, paralyzed. **The ultimate result of** unchecked terminal **patriarchy will be nuclear holocaust.**

Any risk of extinction comes first. Nick **Bostrom 11**[[5]](#footnote-5)

Even if we use the most conservative of these estimates, which entirely ignores the possibility of space colonization and software minds, we find that **the expected loss of an existential catastrophe is greater than** the value of 1018 human lives.  This implies that the expected value of reducing existential risk by a mere one millionth of one percentage point is at least ten times the value of a billion human lives.  The more technologically comprehensive estimate of 1054 human-brain-emulation subjective life-years (or **1052 lives** of ordinary length) makes the same point even more starkly.  **Even if we give this** allegedly **lower bound** on the cumulative output potential of a technologically mature civilization **a mere 1% chance of being correct, we find that** the expected value of **reducing existential risk by a mere one billionth of one billionth of one percent**age point **is worth a hundred billion times** as much as **a billion human lives.**

Next off – prison disad

Women who kill their abusers go to prison for a long time. **Lowry 11**[[6]](#footnote-6)

But while I might cheer on the fictional Janice Soprano as she murders the fictional Richie Aprile, I would never advocate for women who have been abused to take such action in real life. There are obvious moral reasons for this, but there are practical reasons as well. After shooting Richie, Janice called her mob boss brother Tony Soprano to take care of cleaning up the mess and disposing of the body. And so Janice experienced no consequences from the murder except for her own grief. Not so for real-life victims of domestic violence who murder their abusers. The **[a] study** "Convicted Survivors: The Imprisonment of Battered Women Who Kill" by Elizabeth Ann Dermody Leonard **demonstrates that 95.4 percent of battered women who kill their abusers are convicted of either first or second-degree murder and sentenced to lengthy prison terms.** Nearly all abused inmates will be released back into their communities without needed support.

Prison outweighs domestic violence for two reasons:

1. **Magnitude** – women in prison have fewer liberties and are confined for a longer amount of time.

2. **Reversibility** – abuse victims can rectify abuse through alternate means later on, but there is no way to solve a life sentence in prison.

Prison turns the case. Women are abused worse in prison and have no recourse.

**Lind 2k**[[7]](#footnote-7)

As Owen notes, **Human Rights Watch** recently **focused on the sexual abuse of women in prison.** Reviewing the evidence in an array of states, the organization **[It] reported that** "our findings indicate that being a woman in U.S. state prisons can be a terrifying experience." **For all too many women in US prisons**, Human Rights Watch concluded, **there is *no* escape from one's abuser. There are ineffectual grievance procedures,** there is **a lack of employee accountability, and** there is **little to no public concern about the problem.**

**AT AC**

1. Skepticism is avoided by accepting a margin of error in our moral statements. **Parfit**:  
Parfit, Derek '[Reasons and motivation](http://individual.utoronto.ca/stafforini/parfit/parfit_-_reasons_and_motivation.pdf)', *Supplementary volume - Aristotelian Society*, vol. 71 (1997), pp. 99-130.

**We may not be able to prove that our** normative epistemic **[moral] beliefs are not illusions. We may also be unable to prove that we are not brains in a vat**, or being deceived by some demon. **But if we claim less than absolute certainty, we can** justifiably **reject such skeptical views.** In arguing that we can know some normative epistemic truths, we must appeal to some of these truths. We must claim that we have reasons to believe that we can respond to reasons. Such arguments are in one way circular, but that does not make them fail. Any justification must end somewhere. Justifications of beliefs can best end with intrinsic credibilities and decisive epistemic reasons. We do not have to show that we have further reasons to believe that we have these reasons, and further reasons to believe that we have these further reasons, and so on forever. Some beliefs seem indubitable, and we seem to have decisive reasons to accept many other beliefs. Nor do we seem to have any strong reason to doubt that we do have such reasons. Given these facts, if we can understand how it might be true that we are responding to such reasons, we can justifiably believe that we are responding to such reasons. **We can justifiably believe that there are some truths** about what we ought to believe, **and that we know some of these truths.**

2. A risk of neg offense is sufficient to ignore skep. Skep provides no proactive reason for action, so even a 1% risk of a moral prohibition would outweigh skeptical arguments.

1. Dr. Leonard Shlain is a neurosurgeon at California-Pacific Medical Center and contributor to The Encyclopedia of Creativity, The Alphabet Versus The Goddess: The Conflict Between Word and Image, 1998, pg. 66-8 [↑](#footnote-ref-1)
2. Rosemary Radford Reuther, Professor of Feminist Theology at Pacific School of Religion, 1989, “Toward an Ecological-Feminist Theology of Nature” in Healing the Wounds: the Promise of Ecofeminism ed. Judith Plant p. 147-150 [↑](#footnote-ref-2)
3. Dr. Leonard Shlain is a neurosurgeon at California-Pacific Medical Center and contributor to The Encyclopedia of Creativity, The Alphabet Versus The Goddess: The Conflict Between Word and Image, 1998, pg. 66-8 [↑](#footnote-ref-3)
4. MA in English from Berkely [Charlene Spretnak, Exposing Nuclear Phallacies, Editor, Diana EH Russel, p.60] 1989 [↑](#footnote-ref-4)
5. Nick Bostrom (Future of Humanity Institute, Oxford Martin School & Faculty of Philosophy, University of Oxford), “THE CONCEPT OF EXISTENTIAL RISK”, 2011

   <http://www.existential-risk.org/concept.html> [↑](#footnote-ref-5)
6. Hit Her Once, She'll Shoot You Dead: Did Janice Soprano Have It Right? Mary Pauline Lowry Posted: 09/19/11 11:42 AM ET [↑](#footnote-ref-6)
7. From Bad to Worse Review of Harsh Punishment: International Experiences of Women's Imprisonment by Meda Chesney-Lind The Women's Review of Books, Vol. 17, No. 5 (Feb., 2000), p. 7 [↑](#footnote-ref-7)